

The Classical Outlook

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MEANING AND TRANSLATION

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THE MORE difficult problems of meaning must, of course, always be the business of the most acute minds in the fields of linguistic and literary interpretation; and yet even the elementary student can profitably be made aware of the simpler problems of meaning met with in the study of the so-called "easy" authors. Some understanding of the realities behind words and of the dramatic or novelistic situations for which, especially in the classics, casual phrases or sentences may seem at first glance to be but feeble refractors should be reckoned among the highest objectives of language training.

In one of the more popular elementary Latin textbooks the statement is made: "The conjunction *cum* has a number of meanings: when, whenever, while, since, inasmuch as, because, and although. The thought of the sentence in which it is used is the best means of determining the correct meaning of each particular use of *cum*." Would it be irreverent to say that this is nonsense? It is true that the word *cum* must, as the occasion demands, be translated by different English words in order to convey the sense of the Latin. Nevertheless, it is our contention that students should not be subjected—even on the elementary level—to such manifest confusion of terms. Meaning is one thing; adequate translation is another. And not even the sorriest beginner should be permitted to confuse the two. To be sure, *cum* must, for the sake of mutual understanding, be translated now by one English word, now by another; but are we justified in telling our students that these English words constitute the varied and chameleon-like meanings of *cum*? I think not.

Can we honestly say, even, that *cum* means, actually MEANS *when*? I think we shall likely admit, to ourselves at least, that *cum* merely points to some sort of relationship in time, say between actions and actions, or situations and situations, or between situations and actions—any of which may, or may not, be contemporaneous. Sometimes *cum* ties up situation *A* with situation *B* going on at the same time, or points out that action *A*



THE NATIVITY OF OUR LORD

By JOHN K. COLBY
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Ecce iacet stabulo Rex magnus,
pauper, egenus,
Quem miserum Infantem panni stramenta-
taque servant
Frigore, nam furis Boreas ruit agmine saevo,
Et fremitu ingenti niveos converrit
acervos.
Supra stella micat nitidissima lumine
claro,
Mire quae radiis monstret pastoribus
illis
Tectus ubi stabulo requiescat Iesus
atro,
Parvus, inops, gaudetque Puer placide-
que renidet.
Hunc Deus omnipotens caelo demisit
ab alto
Omnes ut pravos peccatis undique
vinctos
Liberet atque homines ad gaudia
sancta reporter.
Hunc cecinere Patres multis vol-
ventibus annis,
Venturum auxilio pacem deducere
iustis,
Omnibus ut pateant altissima limina
caeli.
Mater adest Nato vultuque serena
ministrat,
Immaculata Dei Genetrix, pulcher-
rima Virgo.
Parte alia Ioseph, vir sanctus, mira-
tuetur.
Immoti stantes Puerum—mirabile
visu—
Laude boves magna venerantur pec-
tore muto,
Summisque genu reverenter Par-
vulum adorant.
Infantem simul et Dominum foveamus
amore;
Cernere nos liceat vestitum corpore
nostro
Devenisse Deum caelestia dona feren-
tem.



falls somewhere within the limits of situation *B*, or that action *A* transpires in a situation created by action *B*, etc. The point here is, obviously, not to decry a convenient pedagogical book-explanation but to suggest that such explanations are often merely convenient, merely expedient, and often misleading.

Such relatively simple questions of meaning on the grammatical level as we have touched here tease us at every juncture. If our classes are sometimes composed of dullards, we must, perhaps, be satisfied with rule-of-thumb explanations. On the other hand, experience shows that fundamental analysis and elucidation of linguistic patterns, while difficult, have more educational value than do facile rules which leave essentials untouched or ill-understood.

It seems to me that whether we are teaching Latin or Spanish or Russian, one of our basic aims should be to impart to the student a consciousness of the way language works, of the possible divorce of ideas, situations, and relationships from their vocal symbols. I mean that reality can be laid bare, stripped of the platonic shadows of linguistic equations, only when the student is led behind, or beyond, the conventions of speech. I believe it is worth while to "talk about" language, as well as to teach it. Something of great intellectual importance has happened to the student who has been led to grasp an essential concept, for example, that of ownership, which is so variously indicated by different linguistic conventions, thus: Latin, *mibi est liber*; or Russian, *oo myenya knyeeaga*; or German, *mir gehört das Buch*; or English, *the book is mine*. These are just so many conventional pointers toward a situation, a relationship, for which all men, primitive or civilized, have developed the same physical symbolism, namely, the grasping of an object to oneself.

Granted that our students' progress may seem to be retarded, I think it worth while to initiate them into some of the subtler considerations of word meaning, of the implications of the juxtaposition of words, of the connotations to be read out of some harmless-looking connective, and of the glowing chapters that could be written around certain bald and reticent under-statements. It is to be doubted whether such considerations need be, or should be, reserved solely for advanced classes. As language teachers we are interested primarily in meaning; meaning implies interpretation, and interpretation implies the unhurried and considered study of life through language and literature.

Some inkling of the (to us) foreign,

contractual significance of the Roman concept of *amicitia*, some understanding of the Roman's naive, but psychologically healthy esteem of *honor*, may be more valuable than the memorization of a dozen principal parts. Or what more impressive evidence of man's moral development and philosophical maturation can we present to our students than the transformations of meaning undergone by the word *virtus* from the period of Cato the Elder to the days of St. Augustine, or the alterations and refinements of meaning which the word *amor* experienced from the days of Catullus to those of Jerome?

But even more important than an examination of the meaning of individual words is that of words in context. I wonder how many pupils have read that easy sentence in the first chapter of the *Gallic War*: "Hi omnes lingua, institutis, legibus inter se differunt," without ever having been made aware of the keen sociological and historical insight which the author shows in his arrangement of words? Note the juxtaposition: *language, customs, laws*. How apt and how universal! It is a small point, perhaps, but one which scoundrels have capitalized on. Did not the Nazis preach that all who spoke German belonged to Germany? Language is the basic tie, beyond environment, beyond boundaries. The spiritual essence of the *mores* grows out of and is shot through with linguistic concepts; and the laws, finally, are but the particularized expressions of the accepted customs. To my mind a translation of this sentence is next to worthless unless the student is made to see the rightness and universal applicability of the apparently fortuitous arrangement of ideas. (For the German language teacher there is a beautiful example of a similar pertinent "triplet" in Franz Werfel's *Jacobowsky und der Oberst*, Des Dritten Aktes Erster Teil: "Ich bin gesunken von Stufe zu Stufe. Zuerst verrückt. Jetzt blind. Und morgen vielleicht gelähmt!") Italics are mine.)

Or again Caesar speaks of the *inopia*, *egestate*, *patientia* (vi, 24) in which the Germans had existed for so many years. The student must translate this to the best of his ability; it will be the teacher's duty to point out the author's fine estimate and expression of the Germans' lot: *inopia* referring to lack of natural resources, i.e. to externals; *egestate* referring to personal and tribal want, i.e., internals, so to speak; and *patientia* denoting the human virtue which makes both hardships bearable.

Even simple connectives may bear

connotations far beyond the scope of their simple translations, and they are often worth discussion, giving us deeper insight into our author and his audience and into their tacit relationship and mutual understanding. In the *Gallic War*, for example, in vi, 13, the author says, "In omni Gallia eorum hominum qui aliquo sunt numero atque honore, genera sunt duo: nam plebes paene servorum habetur loco . . ." etc. Doesn't that *nam* indicate that the author realized that his audience in Rome, used to a tripartite division of society into patricians, knights, and plebeians, must be anticipated in its assumption that other states were likewise constituted? The word *nam* implies: "Now I know what you're thinking, but don't get ahead of the story; you see, what you would call *plebs* in Rome is really a slave caste here." This type of analysis is attractive to students, spurs their interest, and fires their imaginations. Even if it slows down their reading, it hastens their education.

Again and again we find sentences which give us pause and which should give our students pause; their meaning is so much richer than their translation. When Tacitus writes, for example (*Germ.* vii), of the mothers and wives treating the wounds of their men just back from the front line, he says: ". . . nec illae numerare aut exigere plagas pavent . . ." what a judgment is that pointed *illae* on the delicate and fastidious Roman ladies of his day!

And finally there is the wealth of meaning and connotation to be mined from such fine veins of classical reticence as Caesar's famous understatement in the *Gallic War* i, 26: "Ex eo proelio circiter hominum milia CXXX superfuerunt eaque tota nocte continenter ierunt." Can we in justice do otherwise than pause to invite our student to visualize the picture Caesar but deigns to sketch, to hear the noise, to sense the movement, and, at last, to savor the completeness of the Emperor's victory?

I hope I have not been old-fashioned in pleading for a leisurely and meticulous reading of even such a so-called simple author as Caesar. But if we are interested in education rather than training, if a little wisdom is of more moment than much learning, then I think we might do worse than to read less and to read it well. The mind that is taught to question can be well-nurtured on simple fare, well-digested. For such a mind mere translation offers little sustenance, while the search for meaning yields a rich reward.

DICKENS AND PLINY

By MARY JOHNSTON

MacMurray College, Jacksonville, Illinois

In a letter to Licinius Sura (Ep. vii, 27), of about 107 A.D., the younger Pliny tells an excellent ghost story, one detail of which is echoed in Dickens' *Christmas Carol*. Scrooge, sitting alone at night, hears ". . . a clanking noise, deep down below; as if some person were dragging a heavy chain over the casks in the wine-merchant's cellar below. Scrooge then remembered that ghosts in haunted houses were described as dragging chains."

Pliny's account of the haunted house in Athens (Ep. vii, 27, 5) states: "Per silentium noctis sonus ferri . . . strepitus vinculorum longius primo, deinde e proximo reddebatur."

The Ghost of Old Marley in death dragged a chain of steel cash boxes and other articles befitting his miserly nature in life. The Athenian ghost dragged the chains and fetters that had been fastened upon him before burial—for his bones were later found wrapped in the chains (11). But the clanking chains as forewarning of a spectral appearance are common to both stories.

SOLAR HOUSES IN GREECE AND AMERICA

By MARY JOHNSTON

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The issue of *Better Homes and Gardens* for March, 1947, contains an article by John Normile, AIA, entitled "Solar House for a Small Lot." The article tells how Architect David Barrow solved the problem of building a "solar house" on a small city lot. Another article in the same issue describes prefabricated houses, and shows that at least one company today is making "solar houses."

The "solar house" faces south. Its windows are planned to admit as much sunlight as possible in winter, when the warmth of the sun may supplement the heating system and reduce fuel costs. The roof on the south side is built with a broad overhang to shade the windows from the heat and glare of summer when the sun is high in the heavens. The low winter sun may send its rays below the roof through the wide windows. The slope of the roof and the amount of overhang must be determined by the architect to suit the locality. In this country it is supposed that a city lot is an unsatisfactory site for such a house, as neighboring buildings may cut off the rays of the sun.

THE CLASSICAL OUTLOOK

Reentry to the second class of mail matter at the post office
Oxford, Ohio, now obtained?

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The Greeks knew and used the "solar house," though they may not have had such a word for it. Several passages in literature refer to houses built on this principle. One is that in Xenophon, *Memorabilia* iii, 8, 8 f., where Socrates is quoted as describing comfortable houses where the sun shines in the winter, but in summer passes above the roofs. These passages are now made clear by the discoveries at Olynthus, the city destroyed by Philip in 348 B. C., and recently excavated by an expedition from Johns Hopkins University, under the auspices of the American School for Classical Studies at Athens.

Part VIII of the report of the excavations (Johns Hopkins University Press, 1938) deals with the Hellenic house as found at Olynthus, in the course of the excavations of 1931 and 1934.

The residential district that has been excavated shows a city plan with a "regular system of straight streets intersecting each other at right angles and enclosing blocks which are, for the most part, of uniform size (p. 19)." These streets run north and south, east and west. Streets are about five meters wide (p. 30). On page 33 it is explained that the length of the blocks runs east and west, to permit the houses to face the south. Each block contains two rows of houses, with a drainage alley between (p. 36), about 1.40 meters in width.

On page 142 is given a plan of a typical house. The house is nearly square. The central third of the front (south) half of the house is a courtyard with rooms right and left. Behind this a corridor crosses the house, running east and west. The central part of this corridor, directly behind the court, is an open veranda,

giving light and air to the north rooms. This corridor is between three and four meters wide.

The houses facing on the street are only about sixteen feet away from the rear walls of the houses on the opposite side of the street. The houses on the north half of the block are frequently entered from the street behind them, but are built on the same plan as those fronting the street. That is, they also face the south to catch the sun, even though they are separated from the rear wall of the others by the narrow space, little more than a yard, afforded by the drainage alley.

These, then, are what are now called "solar houses," though they lacked the broad glass windows thought essential now, as well as the supplementary heating plant.

The Theatre Group of Western College, Oxford, Ohio, produced the *Trojan Women* of Euripides in English translation, on October 2, 3, and 4, 1947.

WE MEET AGAIN

On June 17, 18, and 19, 1948, the American Classical League will celebrate the thirtieth anniversary of its organization meeting, and the twenty-fifth anniversary of the founding of the Service Bureau, with a gala Latin Institute at Miami University, Oxford, Ohio. It will be the first membership meeting of the League since 1941. The program will include pleasant social events as well as professional and business sessions. The Committee in charge is made up of Mark Hutchinson, Lillian B. Lawler, Henry C. Montgomery, Jonah W. D. Skiles, and W. L. Carr, Chairman.

LETTERS FROM
OUR READERS

"QUOUSQUE TANDEM"

Dr. Emory E. Cochran, of Fort Hamilton High School, Brooklyn, N.Y., writes:

"I have just had a letter from a friend in Germany, in which he thanked me for a package I had sent. He proceeded to enumerate the contents of the package, and then added, 'Quousque tandem!' This pointed up the lesson we were having on the first oration of Cicero against Catiline!"

A MIXTURE

Dr. Cochran also writes:

"A hasty perusal of a new textbook in Latin reveals some interesting slips—due, I suppose, to a lack of imagination. For instance, in a synopsis of *misceo*, the form *misceatur* is translated, 'Let him, her, it be mixed.'"

A PARODY

Professor A. W. Hodgman, of The Ohio State University, calls attention to a parody of the famous line from the *Pervigilium Veneris* ("Cras amet qui numquam amavit, quique amavit cras amet"), written by Ralph Waldo Emerson:

Let those now cough who never
coughed before,
And those who always cough,
cough now the more.

THE CLASSICS IN THE NEWS

Dr. W. Esdaile Byles, of New York City, sends in a feature story clipped from the *New York Herald-Tribune* for September 12, 1947. It is an account, illustrated, of the seminar on "Education for Freedom," conducted during the past summer by the Rev. James H. Price, Rector of the Church of St. James the Less in Scarsdale, New York. Throughout most of the summer, eleven young people studied Plato, Aristotle, St. Augustine, Dante, Milton, and portions of the Bible, in Latin, French, and English, under the clergyman's direction. It was the third summer in which the seminar has been conducted. Readers of THE CLASSICAL OUTLOOK will recall Rev. Price's article, "Classics for the Community," in our issue for November, 1944, page 21.

ENROLLMENTS

Professor B. L. Ullman, of the University of North Carolina, writes:

"We have large classes in classics this fall, including two sections of beginning Latin, Cicero, and beginning Greek. We have eight or nine

graduate students who are majors, as well as several minors."

Professors Arthur Young and Eugene Miller, of the University of Pittsburgh, write as follows:

"We find ourselves with the walls bulging this semester. Two Latin I sections closed out with more than 50 student in the two classes, and a Greek I class closed out at 28. Classics courses are filled to the brim, with a total of about 500 students in the whole department."

Professor L. R. Lind, of the University of Kansas, writes:

"Although there has been a large decrease in number of veterans enrolled, the numbers in our department are holding up well. We have 150 in Latin, and a total enrollment of 224. The University enrollment is about 9464."

Professor Charles C. Mierow, of Carleton College, Northfield, Minn., writes: "I have more students in my classes than ever before in my life—a total of 204."

HIDDEN DERIVATIONS

By JOTHAM JOHNSON
New York University

L OAN-WORDS like *operation*, *brute*, *difficult*, *magnify*, *omnivorous*, *family*, *martial*, *august*, *pact*, *fund*, and *instant* are visibly Latin. Even to beginners in Latin studies they soon stand out on the printed page, in glowing affirmation of whatever assertions the teacher may have made about the preponderance of words of Latin origin in the English dictionary. By and large these are words of relatively recent introduction, the so-called "learned borrowings" of the etymology books, introduced and propagated in English in written form and therefore little altered by the popular tongue.

But on every page there also stand loan-words which are no less Latin, and no less vital and vigorous in everyday speech, but which passed early into Anglo-Saxon, or else came down through Old French into Middle English, so that they have had many centuries in which to undergo the normal processes of linguistic change. The result has been that in many instances the traditional marks of Latin origin—prefixes, bases, or suffixes—are disguised beyond recognition. The end products are words which to the untrained eye may look Anglo-Saxon or may look like nothing at all.

These are what we have been referring to around the office as "hidden derivatives"; but if a learned

coinage is desired we suggest "cryptetym," plural "cryptetymata" or "cryptetymys."

Looking such words up in the dictionary may give your students a new interest in vocabulary, both English and Latin, enlarge their realization of the contribution of Latin to English, introduce them to the fascinating study of French influence on English, and help to show them what is in the dictionary, what it is for, and how to get it out. Below is a list of examples. Anyone can readily add to it, the criterion being whether or not the word is immediately recognizable as of Latin origin; and this may become an amusing—and highly instructive—game.

EXAMPLES

age, aid, aim, apricot, apron, aunt
burglar, butler
cabbage, caddie, cage, cash, cattle,
chafe, chain, charm, cheat, chowder,
Coblenz, colonel, couch,
count (verb), count (noun),
cousin, cushion, custom
dainty, damsel, danger, daub, daunt,
dine, dishevel, dowry, dress, drill
(cloth)
ease, ennui
fashion, fawn, fetish, flail, flotsam and
jetsam, forge, fuel
garner, gin (the machine), Grail
inch
jail, jaunty, jewel, journey
kerchief, kettle, kiln
lasso, leisure
mail (chain), marvel, mastiff, molasses, Mrs.
newel, Noël, nurse
osprey, outrage
pail, pan, pantry, parcel, pawn
(noun), pencil, penthouse, pierce,
pilgrim, pioneer, pitcher, porch,
prairie, preach, prison
quaint, quilt, quire
rail, ransom, rescue, river, rowel
sausage, scullery, season, sentry, sewer,
shingle and shingles, shrine, Sir,
sluice, soar, somersault, souse,
spite, squad, strange, sure
torch, travel, treason, trestle, trivet,
tureen
umpire, usher
wig

More than half of these words have doublets or triplets, English words derived from the same Latin base, but borrowed at different periods, so that one has changed more than another. Here, when the student has recovered the original Latin word, the learned borrowing will usually stand out.

EXAMPLES

age: medi-aev-al
aim: estim-ate
a-pricot: precoci-ous
ap-ron: nap-kin: map

count: compute
dainty: dignity
flail: flagell-ation
forge: fabric
jail: cage: cave
jaunty: gentle: genteel: gentile
jewel: jocular
kiln: culin-ary
mail: tram-mel: im-macul-ate (but
cf. mail: medal)
Mrs.: Miss: mistress
newel: nodule
nurse: nutrit-ious
pawn: peon
pilgrim: peregrine
quaint: in-cognit-o
ransom: redemption
river: ripar-ian
strange: extrane-ous
sure: secure

When the possibilities of this line of approach appear to be nearing exhaustion, new avenues may be opened by a further list of words which were originally Greek, but which, appearing as loan-words in Latin, embedded themselves in that language and came down through Old French to English, suffering the same sort of fate as native Latin words, so that the Latin and Greek parentages are both lost to the eye. Such a list might start with the following, and, like the Latin cryptetymys, can be readily extended.

EXAMPLES

Almond, alms; blame; canopy,
chair, chervil, chime, chimney,
church, clergy; daffodil, devil; fancy,
frenzy; gypsy; ink; licorice; megrim;
Naples; palsy, parish, parlor, parsley,
peach, pheasant, priest; quinsy; scal-
lion and shallot, shay, serge and silk,
squirrel; treacle, treasure; varnish.

There are a number of other loan-words whose origin in Latin or Greek has not been wholly obscured, but which nevertheless contain surprises for anyone who will look into their derivation. In such a list would be found: *antler*, *butter*, *control*, *copper*, *cypress*, *parchment* (not *parch-ment-um*), *pennyroyal* (not *penny* and *royal*), *rosemary* (not *rose* and *Mary*), *tuberose* (not *tube* and *rose*).

It would be fun to have a similar list of Celtic words which became loan-words in Latin and so reached English through the back door, so to speak; but I have collected only three English words in common use which illustrate the basic principle: *embassy* (also *ambassador* and *ambassadress*), *breeches* (with the other derivatives of *bracae*), and *car* (with the other derivatives of *carrus*). Can anyone add to this list?

Incidentally, we hear now and then from the militant spokesmen for the

good old Anglo-Saxon tradition, who insist that for our literary salvation we must repudiate our Latin connections and stick to the good old Anglo-Saxon vocables, preferably monosyllabic. If you pin one of these agents down with a request for specimens, likely as not any list he may proffer offhand will contain some examples of hidden derivatives, not from Anglo-Saxon, but—you guessed it!—from Latin or Greek.

GIVE THE OUTLOOK

If you have a friend who is a teacher or a lover of the classics, why not give him a subscription to THE CLASSICAL OUTLOOK for Christmas? Can you think of any gift that would be a better bargain at one dollar? Send in your order at once, and we shall notify the recipient before Christmas, on a Latin Christmas card. Address the American Classical League, Miami University, Oxford, Ohio.

PROFESSOR BRUNI'S SURVEY COURSE

BY DOROTHY M. ROBATHAN
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FOR THE college student who is "majoring" in Latin either with a view to teaching the subject (and would that there were more of them!) or merely for the purpose of enriching his cultural background, the problem of selecting the courses which will be of most benefit to him is a very real one. There are the allurements of the poets to be weighed against the enduring qualities of the best prose writers; there is the question of the proper proportion of early writers, famous Augustans, and representatives of the later Latin literature; there must be considered certain ancillary courses which contribute to the interpretation of the literature; finally, for the prospective teacher, there is the ever persistent question of how many courses in the major department need to be sacrificed to fulfill state requirements in Education.

Because the problem of choice is a recurrent one for students as well as for those members of the faculty who are planning "survey courses" in Latin literature, it may be of interest to consider the words of advice found in a fifteenth-century treatise on education, written by Leonardo Bruni of Arezzo, and entitled *De Studiis et Litteris*. This document, composed probably in 1405 and dedicated to Battista di Montefeltro, the highly intelligent daughter of An-

tonio, Duke of Urbino, is said to have been "probably the earliest humanist tract upon education expressly dedicated to a lady" (William H. Woodward, *Vittorino da Feltre and Other Humanist Educators*, Cambridge, 1921, p. 119; Bruni's treatise is given in an English translation on pp. 123-132).

After conventional references to brilliant women of antiquity such as Cornelia, mother of the Gracchi, Sappho, and Aspasia, the author defines true education as "the knowledge of realities united to a perfect familiarity with Letters and with the art of expression." The curriculum by which this educational aim may be achieved involves the study of literature both for its stylistic form and for its subject matter. To concentrate upon either of these aspects to the exclusion of the other is to render the results unfruitful. Cultivation of a rhythmical prose style can be gained by reading the best authors aloud, a practice which enables one to get the gist of a passage more easily and also improves the student's reading. Cicero is the prose author *par excellence* for this purpose. Attention to injudiciously selected authors will have an unfortunate effect upon the reader's own style. Servius, Donatus, and Priscian are cited as writers from whom the student may benefit in perfecting accuracy and in achieving a pleasing manner of expression.

With the question of content Bruni is concerned at greater length. The perfectly planned program of study will include oratory, history, and poetry, as well as an acquaintance with the works of the Christian Fathers. Mathematics (represented by arithmetic and geometry) and science (meaning astrology) he considers unworthy of the attention of a cultivated mind. With these subjects which are to be omitted Bruni brackets (with some reluctance) rhetoric, chiefly on the ground that principles of logic and rules for debating are of no practical use for a woman, and may be considered unbecoming.

Next to Cicero, whom Bruni puts first among all ancient authors, stands Virgil, "the glory and delight of our national literature"; and third comes Livy. Other historians recommended are Sallust, Curtius Rufus, and Julius Caesar, who should be read to gain an understanding of the origin and development of the Roman people. Another reason for the inclusion of the historians in this particular treatise is the author's conviction that they are entirely within the comprehension of the fair sex.

In discussing the part which poetry should play in the well-balanced reading program Bruni takes issue with the belief expressed by some of his contemporaries that the study of poetry is frivolous because "the themes of the ancient poets are taken from stories of love and sin." In poets such as Homer and Virgil, Bruni points out that there are deep philosophical truths as well as practical guidance for conduct in times of war or in the arts of peace. Furthermore all the great minds of the past have been influenced by poets—as, for example, Plato and Aristotle among the Greeks, Cicero, Seneca, and the Christian Fathers in Roman times. Besides Virgil Bruni recommends the reading of the other "chief poets."

Not all poetry, however, is equally deserving of study. As contrasted with the masterpieces of Virgil, Seneca, and Statius, there is another class of poets represented by writers of comedy and satire. These literary genres Bruni feels are unfit for a woman to read, because of the frankness with which vices are described in the latter, and because of the salacious wit of the former.

Finally, Bruni has a word to say for the Church Fathers, who played an important role in the Latin literature of the Middle Ages. Just as Cicero is supreme among classical writers, Lactantius stands first in the later group. For second place the author is unable to choose among Augustine, Jerome, Ambrose, and Cyprian.

Not the least interesting aspect of this treatise *De Studiis et Litteris* is the author's desire to show that the ideas to be derived from a study of classical authors are not detrimental to one who is striving to follow the precepts of Christianity. Significant also is the fact that this tract is dedicated to a woman, for it indicates that humanistic studies were not considered out of place for the intelligent wife and mother in the early fifteenth century. After reading Bruni's exhortations we naturally wonder whether the lady to whom they were addressed profited by his advice. That she continued to study the classics seems likely from the fact that in 1433, when the Emperor Sigismund visited Urbino, Battista welcomed him in a Latin oration. She is also said to have exchanged Latin letters with her father-in-law, after her marriage with Galeazzo Malatesta of Pesaro. Extant is a letter in Latin which she wrote to Pope Martin. Whether it was her study of the Church Fathers that influenced her to withdraw from an unhappy mar-

riage and become a nun in the Franciscan order is a matter for conjecture. We like to think, however, that it is not accidental that Costanza Varano (1428-60), one of the best educated women of her time, was a granddaughter of Battista, and that she received her first impulse toward learning Greek as well as Latin from the woman to whom Leonardo Bruni dedicated his treatise.

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BOOK NOTES

Roman Panorama: A Background for Today. By Humphrey Grose-Hodge. Cambridge: At the University Press; New York: The Macmillan Co., 1947. Pp. xviii+260. \$2.88.

The book under review is unquestionably devised for British school children, working under conditions very different from those in American schools. The first chapter, for example, begins as follows: "Most people who learn Latin at all start it when they are quite young, and go on with it at least till they are sixteen. For about seven hours a week, and for thirty-six weeks in every one of these many years, they work at a subject which is never easy and not, in its early stages, particularly attractive." Other instances abound.

The book is intended as a sort of "companion" to the regular textbook in Latin. The five major divisions deal with, respectively, the reasons for studying Latin; the city of Rome and its government; Roman history; the private life of the Romans; and the influence of Roman civilization upon the modern world. There are a few illustrations, in general of low quality. The American teacher will find most of this material, lavishly and beautifully illustrated, in his own secondary-school Latin textbooks—which are, incidentally, the best in the world; and if he still wishes supplementary material, he will do better to turn to some such work as Grant Showerman's *Rome and the Romans*.

With publishers in this country

dropping from their lists, or failing to reprint, a large number of first-class books dealing with Latin and Greek and ancient civilization, and discouraging skilled American writers from the preparation of new books in these fields, it is incomprehensible to this reviewer, at least, that an American publishing house should import inferior material in the same fields, and offer it to our teachers of Latin.

—L. B. L.

The Roman Rhetorical Schools as a Preparation for the Courts under the Empire. By Brother E. Patrick Parks, F. S. C. Baltimore: The Johns Hopkins Press, 1945. Pp. xiv+122. \$1.25.

This study is one of three included in the sixty-third series of the Johns Hopkins University Studies in Historical and Political Science. The thesis which the author convincingly supports is a statement made by Quintilian (*Inst. Orat.* x, 1, 122): "Subsequent writers on the history of oratory will find abundant material for praise among the orators who flourish today; for the law courts can boast a glorious wealth of talent." Specifically, the author's purpose is to "dispel the confusion of thought springing from that unsatisfying evaluation (in nineteenth and twentieth century literature) of the (rhetorical) schools upon a purely literary basis, which fails to reconcile them with the juridical activity and practical living . . . during the early empire" (page 9). His contention is that the waning of political oratory due to the suppression of free speech did not drive the rhetoricians into a "confined sphere of uselessness" (page 15), but that the rhetoricians turned to the field of court oratory, which increased in importance concomitantly with the increasing development of jurisprudence. The three-fold aim of the study, therefore, is to show: (1) that the courts continued to function under the emperors with little established evidence of restriction; (2) that advocates found ample opportunity for eloquence; and (3) that the rhetorical schools continued to provide a practical preparation for these advocates.

The author's primary sources are the classical writers of the first two centuries A.D., Quintilian, Tacitus, and Seneca being the authors most often cited.

This reviewer would especially recommend for the general reader Chapter III, which deals with the course content and the classroom procedure in the Roman rhetorical schools.

—W. L. C.

El Genio Helénico y los Caracteres de sus Creaciones Espirituales. By Rodolfo Mondolfo. Universidad Nacional de Tucumán (Argentina) 1943. Pp. 148. \$3.00.

The work under consideration here is the first of a series of *Cuadernos de Historia* forming part of a larger collection of works in philosophy, belles lettres, history, and pedagogy, and intended for the enlightenment of the educated public by its sponsors, the Faculty of Philosophy and Letters of the Argentine University of Tucumán. As such it is a welcome sign of scholarly activity and interest in adult education on the part of our South American neighbor.

The author of *El Genio Helénico* has been a student of Greek philosophy, both in his native Italy and more recently in Argentina, for over forty years. Accordingly the present work has a decidedly philosophic cast, and some of its chapters are by no means easy reading. In general, it is a reassertion of the versatility and universality of the Greek spirit in opposition to the long-prevalent and one-sided belief that the essence of ancient Greece was classic harmony, tranquility, purity, etc. Professor Mondolfo's analysis shows that the neo-classic idealization of Greece has served seriously to falsify the modern conception of classical antiquity by overstressing the importance of calmness, evenness, optimism, the golden mean, and similar characteristics in the reconstitution of the Greece of ancient history, and thus creating the impression that the Greeks were a race of limited potentialities and abilities, for whom certain aspects of life were meaningless, incomprehensible, or unknown, so that they remained for later ages to discover and apply. Another misconception attacked is that of the Greek "miracle," that the Greek genius created, so to speak, by spontaneous combustion; to be historically accurate one must admit the enormous influence exercised upon the Greeks both by the civilizations they displaced and by those that surrounded them once they had established themselves as Greeks, as well as the determining part played in their development by their spatial and temporal environment.

The book is physically an attractive one, well printed and bound in a serviceable hard-paper cover. Objection must be made, however, to certain technical defects: a certain looseness and inconsistency in the form of footnotes; the unnecessary and sometimes annoying plethora of translations of Greek words; and the printer's queer

trick of occasionally inserting a capital into the middle of a Greek word, the effect of which is slightly disconcerting. But these imperfections do not detract from the essential value of a stimulating and worthwhile essay. —K. G.

MATERIALS

An eight-page pamphlet entitled "Notes on Latin Syntax" may be obtained for 20c (20 copies for \$3.75) from the author, Sidney P. Goodrich, 311 Oak Street, Ripon, Wisconsin. The pamphlet lists the important uses of the cases, moods, and tenses, and outlines conditional sentences, indirect discourse, the gerund and gerundive, and periphrastic conjugations.

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A few copies of the beautiful scenic calendar for 1947 are still in stock. These will be sold for 50c each, while they last.

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Booklet

- Latin Songs and Carols. By J. C. Robertson. Published by the University of Toronto Press, 1945. A new edition of an old favorite; about 15 pages of the total 64 are new. Price, 45c.

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Of The Classical Outlook published 8 times yearly at Oxford, Ohio, for October 1, 1947. State of Ohio County of Butler ss

Before me, a Notary Public in and for the State and County aforesaid, personally appeared Henry C. Montgomery, who having been duly sworn according to law deposes and says that he is the Secretary-Treasurer of The Classical Outlook and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933 embodied in Section 537, Postal Laws and Regulations, printed on the reverse side of this form, to wit:

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HENRY C. MONTGOMERY

Sworn to and subscribed before me this 1st day of October, 1947.

(Seal)
R. Fred Woodruff, Notary Public,
State of Ohio
(My commission expires February 15, 1948.)